A U M

How should you be a lamp when you yield no light to what is close beside you?
—AKHLAQUI JALALI.

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THE SCREEN OF TIME

THE COMING GENERATION

Youth has ever been a puzzle to the mature. It was we who were a "problem" to our parents, say, thirty years ago; today's crop of irrepressible sprouts are a "problem" to us now. The oldsters of our hey-dey wondered forebodingly what the world would come to when entrusted to our reckless hands. We have justified their dire prophecies. And now, "What *will* the world come to!" we exclaim.

For there seem to be two classes of children: those who do not think at all, except in terms of "those qualities which conduce to success in life of man as an animal in the struggle for animal existence," as H.P.B. phrased it; and those disconcerting boys and girls who see right through our hypocrisies, shams, evasions and subterfuges —masquerading under such names as "religion," "education," "business," "statesmanship," and the like—and refuse to be taken in by them.

Certainly the coming generation will not be religious—not in any sense at least in which the word is understood today. Will it be scientific? It is doubtful if the word can be used in its present sense for the basis the new civilization will take. Let us use the term "psychic" —perhaps that will suggest more nearly than any other word presently available the coming phase of Western Civilization. "Psychic" includes those vast and mysterious realms of man's nature, and of great Nature, comprehended in such terms as Intellect, Desire, Passion—divorced from Soul and Spirit—and related to Body, as a field of experience.

YOUTH AND RELIGION

Some months ago it was shown in these columns that the rank and file of college boys and girls are today un-religious, rather than irreligious, in any orthodox sense; but that such religious search and feeling as is evident does not confine itself within the formal limits of theology. This conclusion was gathered as the result of student inquiry at some of the larger Eastern universities of the United States. In this connection some expressions of Dr. Joseph Alexander Leighton, Professor of Philosophy at Ohio State University, are interesting. He is quoted in the New York *Times*, thus:

> Young people of intelligence and sincerity are being more and more imbued with the scientific spirit. They are rejecting traditional beliefs that are out of harmony with the scientific spirit. If the orthodox churches insist on adherence to the letter of traditional beliefs, these young people will be alienated from the churches.
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> They are now being alienated by the conflict between the scientific and humanitarian spirit and the traditional insistence on the literal acceptance of dogmatic survivals from the pre-scientific childhood of the race. But if the present churches have neither room nor welcome for these sincere-minded, straight-thinking young people, they (the latter) will not cease to be religious. They will find other ways to satisfy their spiritual cravings. Man, as William James has said, is incurably religious.
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> What is on trial today is neither science nor religion; it is the attitude of unintelligent, intolerant and unspiritual obscurantism which arrogates to itself a name it does not deserve, "Fundamentalism." Physics, biology, psychology, critical history and comparative religion are proving their cases in the court of free intelligence today. It is for the defenders of traditionalism to take warning.
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> I am deeply concerned that our historic churches shall not become merely asylums for the ignorant, the unthinking and that curious section of people who are intelligent concerning other matters, but in religion are guided solely by habit and unexamined emotion.

If this is true, what direction will alert and impetuous young men and women take, "to satisfy their spiritual cravings?" We believe that it will be some phase of psychism, which will become recognized as "scientific" at no far distant day. Practitioners will undoubtedly be able to get *results*—dazzling results, some of them. Psychology and science will become one. Religion will be a sort of "scientific naturalism," including a deification of the lower nature, with the resulting degeneracy. Witchcraft, demonology, psychical research, auto—and other suggestion—these and many another form of "psychism," sprung from the muddy torrents of *Kama Loka*—will be practised. New *names* will be invented, and new variations worked out, but it will be the same old demons at work under false faces.

The Warnings of H. P. Blavatsky

Does all this look like an overdrawn or unjustified picture? Certainly it cannot be—to those students of Theosophy who draw their inspiration from H. P. Blavatsky. Writing to the American students of 1891, she warned:

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil . . .

The students of that day did not heed the warning, and the result was a broken Society in America, and the establishment of scores of "occult" associations, some even calling themselves "theosophical," and talking very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key of the Universe, but end by leading men to a blank wall, but ever rousing the appetite for the attainment of psychic powers. Some of them have been exposed as veritable dens for disgusting immorality, greediness for selfish power, and money-making under the cloak of spiritual teaching. But *exposé* after *exposé* does not cure the "sheep"—the would-be psychics; they lose their discrimination, if not their moral balance. It is a condition paralleling that of the persistent attendant at spiritualistic seances, the psychic researcher and phenomena hunter in general. Like the drunkard, they cannot leave their intoxicant alone; but they are in worse case than the sodden drunkard, for he but ruins his body and brain, while they ruin their moral and psychic nature.

The growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and allied cults is a phase of the same increasing psychic trend in America. Wrote H.P.B.:

> . . . the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races . . .

"THE PHILOSOPHER'S STONE"

J. Anker Larsen, a Danish stage-director, has turned his genius to the larger stage of literature and written a novel—a novel which, one might almost say, is an heroic inversion of the theatre. For it is the audience, not the troupe, that he has pictured in "The Philosopher's Stone." The book has already been translated into half a dozen tongues, and an American edition has just been brought out by Alfred A. Knopf. Few who read it will fail to find that Mr. Larsen has seen, and enabled them to see, themselves in the "open," as *Jens Dahl's* clairvoyance enabled him to read men and nature and the "blue." Some will call this book a "religious novel" but, if so, it will be of that religion of quest and service which lies deep and unspoken in every man's heart, dumb and dormant for the most part, like a music box waiting to be set going. The movement is all psychological, despite the Dostoyevsky-like smash of tragedy which murders some of the characters. The two characters whose "search for the soul" travels them through the forest and the jungle of human experience, give occasion to vitalize all those "varieties of religious experience" which entrap mankind. Historic mystics, like clearings in trackless woods, are stumbled on in breaking moments. Thus Jacob Boehme, Plotinus, Catholic Saints and modern poets from time to time leave faint foot-prints that show the two wanderers they are not on an altogether pristine quest. Jens Dahl soon passes beyond the theological pitfalls and becomes a passionate pilgrim, hungering for mystical and "occult" development. The saints attract him, but above all their "ecstacies." More he strives, more he loses his childhood ability to see "open." He joins the "theosophists," and between the "sacrifices" and the "practices" of the "theosophy" of the "astral world," he draws near to madness, but the saving grace of some latent karmic stamina at last brings him in contact with *Miss Dale* of Los Angeles, who gives him direct orientation in the way of the "small old path." She tells him:

> You must not go looking for angels and spheres which are beyond the reach of your senses. Be wide-awake with the senses you have, see, hear, feel. The eternity for which you yearn is as near to you in this world as in any other. It dwells within yourself, and you can attain to it in the performance of useful everyday work.

Miss Dale's clairvoyance, the spirituality of "sanctified commonsense," does not, however, appeal to Jens Dahl. It is too natural to be valuable, and Jens is already affected beyond recall by the notion that the "spiritual" is the supernatural. In the end he drowns himself "in the waters of the bay"—fit symbol of "astral intoxication." *Christian Barnes,* the pastor's son, who also could see "open," and has preserved his sanity of sincerity, likewise meets Miss Dale. He heeds her when she tells him frankly, "there is something rotten in your spiritual life." The soul that he had hoped

to find in and by his head, he finds in his heart, and Self-realization comes. The book does not "preach." It moves and lives in the progression of thought and feeling, and so is more or less every man's autobiography.

"International Thought"

John Galsworthy, who seeks if he does not see, the way to better things, and who longs to do his part in bringing them to accomplishment, has published a pamphlet on "International Thought." He appeals to men of science to hold back from exploiting nature by further discoveries and inventions until there is some surety that these will be used for beneficent purposes. What so many have, in the enthusiasm of the marvelous, called its "progress," this observant and serious man characterizes as "the development of *destructive* science." Of necessity Mr. Galsworthy, minus the keys to the riddle of our civilization which he sees threatened with self-destruction, can at best but urge negative measures. Who, under "instinctive urge," ever yet listened to the voice of reason? Who, then, will pay other than critical or negative attention to Mr. Galsworthy's plea? Indeed, this is the very attention given by Sir Oliver Lodge, in an article in the London *Sunday Observer*. Sir Oliver quite admits Mr. Galsworthy's contentions—reinforces them in fact by telling statements of his own. But let him speak for himself:

> . . . this cry of Halt! is impracticable. Science must pursue its appointed path. It has an instinctive urge towards discovery and invention in every way that is possible; and it is right to follow this instinct. The fault is not with the men of science or their discoveries. The fault again lies only in the human will, which can, if it chooses, utilize these and any other methods for deleterious purposes and mutual extermination.

This is but to say that if the "instinctive urge" of science leads to the discovery of powerful agencies and the equally instinctive urge of men and nations leads *them* to "mutual extermination" through these very agencies, science, like Pontius Pilate, can wash its hands of all responsibility. Thus Sir Oliver Lodge, Scientist, Christian, Spiritualist. What remedy does he offer *vice* Mr. Galsworthy's noble, if futile, plea?

> The evolution of the human race has been no slight effort; mainly conducted, as I think, by Higher Powers, who are still willing and indeed anxious to help, if we give them a chance and do not misuse our free-will to frustrate, or at any rate delay, their ultimate object. The ultimate object will no doubt be secured in good time.

Meantime, the "Higher Powers" and the Sir Olivers, immune, we may suppose, from the common lot of "mutual extermination," may confabulate *via* the seance-room and the ouija board, on how further to "conduct" the "evolution of the human race," though what "ultimate object" is to be "secured" after the mutual extermination is nicely forgotten.

"ESCALATOR EVOLUTION"

Marshall Dawson, ex-California university and divinity school graduate, now pastor of a Congregational church at Storrs, Connecticut, has written a book, published by the Macmillan Company, on "Nineteenth Century Evolution and After." He, too, has observed the tendencies which Galsworthy deplores and that Sir Oliver Lodge admits and extenuates by a "plea in avoidance." Mr. Dawson's experience has taught him that not merely unmoral science but "boneless religion" is responsible for the struggle between degeneracy and "progress." Racial atavism threatens to overwhelm the feeble dikes of sectarian morality and swamp us all. He quotes Spencer as saying that "progress is not an accident, nor a thing within human control, but a beneficent necessity," and mildly jeers at the denominational dogma which affirms "faith in the progress of humanity upward and onward forever." The fundamental sectarian basis that "in Adam's sin we all fell" comes in for its share of criticism alongside the profoundly degenerating influence of the "Darwinian theory." Our responsibility, urges Mr. Dawson, is not for our "heredity basket," but for "our acquired character, *"whether we acquire it or not."* Lacking, like Mr. Galsworthy and the rest, the real key, it is not seen by Mr. Dawson that if we can have character "thrust upon us," whether by "Higher Powers" or "beneficent necessity," we *cannot* be responsible. Only for what a man himself acquires, whether of good or evil character, can there be fundamental responsibility, and this the sects, and the science of our day as well, do not perceive; or, if they perceive, do not carry to its logical terminus. Mr. Dawson, none the less, argues a view of Christ that, if held, must dissipate some at least of the prevailing pessimism that afflicts the thoughtful clergy no less than the thoughtful student of science and civilization. He sees in Christ an *acquired* character, a living and life-giving being who "not only draws us toward his own level of development, but transmits to us somewhat of his own attracting power. And, so soon as this new power enters vitally into society, health flows in where before disintegration, decay, and death held sway." Aye, but by what means is this to be accomplished? Is not its hope as futile as Mr. Galsworthy's plea? Twenty centuries of sectarian interpretation of the mission of Jesus have failed to accomplish more than to divorce science from religion, religion from true morality, and both from life as it is lived—so that the fate of the Gadarene swine threatens to become more than a parable and a metaphor to our civilization. Suppose the Galsworthys, the Lodges, the Dawsons, the men of science and religion, had the lost keys of Karma and Reincarnation, would not the winding stairway of our "evolution" lead up, not down? And to this solution in the end, let us in our turn hope, must their concern for

the welfare of mankind, rather than any foreshortened logic of theory or dogma, lead them, and through them mankind at large.

Fundamentals and "Fundamentalists"

Associated Press dispatches of May 13 give the resolutions introduced at the 141st annual diocesan convention of the Protestant Episcopal Church at New York City, presided over by Bishop Manning. Much good must come from the incident publicity. The actual basis of sectarian Christianity is stated in the opening address of Bishop Manning as follows:

> The supernatural birth of Jesus, his bodily resurrection, and his ascension to heaven are the facts upon which Christianity stands or falls. Any rejection of the supernatural from the Gospels means the rejection of the Gospel itself.

On this statement of fundamentals, there will be many millions who call themselves Christian who must admit that they are not Christians at all, and this number includes thousands upon thousands of the clergy themselves. In the Protestant Episcopal Church itself there are very many who, in order to be in its service, have subscribed to its confession of faith, and who every day and every hour believe and preach the contrary of their own profession. It is this moral cowardice and intellectual dishonesty which have eaten the heart of myriads and which corrupts, not merely sectarianism but the moral integrity of clergy and laity alike. And, since the preponderant population is nominally Christian—that is to say, professes what it neither believes nor practices—our civilization must faithfully reflect in its every-day life and practice the moral rottenness and hypocrisy which taints its heart. One of the resolutions introduced calls for the purgation of the "faith" by driving out false doctrines and false doctrinaires. Another resolution called for the endorsement and adoption of the recent pastoral of the House of Bishops:

> It is the deliberate and determined purpose of the Church *not to explain but to proclaim* as a fact that the Jesus of history is none other than God and Saviour on whom and through faith in whom, *depends the whole world's hope of salvation and redemption.*

More the issues are squarely joined, more the "purgation" can be hoped for. The people are deceived by tinted lights; when confronted bluntly with the proposition that man is made for the Sabbath, they will reject the Sabbath. The very honesty of the "Fundamentalists" is a most hopeful augury. They are forcing the issue, determined no longer to abide the presence of those whose life and whose oaths give the lie alike to "orthodoxy" and to moral uprightness. The "Modernists" will not be able to ignore their creed and hold on to their "livings." Both sides clearly exposed before the laity, that laity must reject both—the Fundamentalists for their

creed, the Modernists for their moral and mental shallowness and cant. "A plague of both your houses" will be the inevitable outcome, and all will benefit. It is to the struggle in the various Churches that Theosophists must look for the application of the Second Object of the Theosophical Movement. Out of the ruins of the sects will rise a nobler edifice of tolerance and freedom, and thence a truer direction to the religious impulse of mankind.

THE DILEMMA OF "MODERNISM"

Even the Catholic, Greek and Roman, let alone the many Protestant sects, have always had clerics who, while subscribing to the creed of the Church, have in practice claimed and exercised for themselves a freedom of conscience and liberty of thought not only not licensed, but absolutely denied them by their own confession. Admirable and good as this might seem in itself, it has always been vitiated in its potentialities for the public, and poisonous for its advocates, because of the moral, no less than the logical, inconsistency inherent in any system or any practice which compels *double entendre*. Taking an oath, subscribing to a creed, is not a mere formality, as many would have it, but a vow of consecration. The "Modernist" of any sect or creed soever must of necessity become either a bigot—that is, relapse into the atavism of the "Fundamentalists"—or become a moral perjurer, or—*get out*. And there is the worm i' the bud with the modernist ministers of every orthodox sect. Their case is the same as that of the "modern" layman, the layman of every age: they wish to serve *both* "God and Mammon"—to hold on to the "good things" of their sect and at the same time to be *un*sectarian. There can be no rest for such as these. Many have, in every period, driven to final choice, left their fold only to set up new sects of their own—less rigid, but none the less reliant upon the old crutches in some shape or other. Unitarianism, for example, is a fruit of the "Modernism" of but a little while ago. It is the freest of all the "Christian" denominations, but none the less cannot get away from the "unique" position of Jesus in the moral field. Yet the Channings of every generation "also serve," for they are free from the moral obliquity of the present-day "modernists" in the orthodox sects. President Eliot is such an one, and the catholicity and simplicity of his faith is as truly Theosophical as that of Ralph Waldo Emerson. Over against the Fundamentalism of Bishop Manning, set this from President Eliot:

> Compelled to make an open choice among the contradictory Gospel statements concerning both the sayings and the acts of Jesus, the modern religionist will adopt those principles of selection which conduce to religious liberty and the practice of toleration in religion. . . . The church of the future . . . will use the best existing expressions of religious aspiration and emotion until future generations produce better—but no longer.

Until "Modernists" gain the moral courage and the intellectual sincerity to take this position and "come out from among them" the present struggles in the sects will be but mutually destructive. Some realize this and are bold enough to say so. Is not this refreshing, and the more so, coming from Bishop Fred B. Fisher, missionary of the Methodist Episcopal Church:

> Ghandi, I tell you, is living the Gospel of Jesus. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our western civilization which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships.

The Unorthodox in Healing

Dr. Irvin Arthur, writing in the *Journal of the Indiana State Medical Association,* takes note of "Modernism" in medical practice, but, unlike the "Fundamentalists" of the religious profession, this "orthodox" physician is inclined to begin at home in searching out the cause for the heterodox in the healing art. He notes an enormous increase in the percentage of "irregular" healers and healing practices, and in the tendency of the afflicted to turn to them rather than to reputable physicians and the regular medical practice and treatment. He says that "it is generally conceded that the medical profession is losing its grip upon the people," and cites local statistics to show that the regularly licensed physician is steadily being replaced by practitioners devoid in large part, at least, of training. One-fifth of those now practicing the healing art in this country are, he says, "irregular" physicians. Though he considers their vogue to be "greater than their importance," he yet is wise enough to see that "they would not exist if they did not fill a kind of need." What is that need, and in what is regular medical science lacking?

> Our medical schools are unfitting men to practice medicine at the bedside. . . . It is difficult to find much of the teaching of medicine in the first two years of the curriculum. . . . Too many of them are not concerned with medical knowledge, but are conducting their work for the sole purpose of building up their science. . . . Dr. William Osler . . . has said that the foundation of the treatment of disease is to be found in psychology, which is something entirely different from what these medical scientists have been working on for years. . . . This indicates that the people of this country are demanding of the medical profession something more than shaking up test tubes and looking through microscopes. The thing that they demand most of all when they are sick is service, and if they can not get it from the medical profession, they will get it somewhere else.

"Too much *physical* science," with the "neglect of psychology," is responsible for the great change in the attitude of the public, says Dr. Arthur to his fellow practitioners, and he will find many regular physicians to agree with him—not to speak of their patients. All this is hopeful, but it does not go deep enough. The materialism

of the schools trains medical students to study diseases, not healing; to treat the disease, not the patient; to regard the patient as a mere subject for experiment in the "interest of science," not that of the patient. The patient is regarded very literally as "on the other side of the table" from the physician. That the patient is at least as much concerned in what is to be done as the doctor never enters the average medico's head. How closely this parallels the theologian! The rigidity, the uncompromising dogmas, the attitude assumed, the "authority" enjoined, the idea that "medicines" and "practices" from the physician, blind sufferance by the patient, are the way to "salvation" physically—these are the faithful echoes in physical healing of the orthodox practice in the "healing of souls." The physicians, like the theologians, will become more acute to reform as they realize their loss of prestige. When doctors begin to "take their own medicine" the sick, by psychological and moral reaction, will regain their lost confidence. Meantime, the "irregular" in religion and in medicine is bringing about a "purgation of the faith" in more senses than one and, let us hope, preparing the way for that day when *service* shall replace "science" (and "religion") as the prime criterion of practice and the fundamental motive of education of every kind.

MODERN "EXACT" SCIENCE

Your genuine scientist, like your genuine anything else, is discernible by two sure indices: he is a *student,* not a Professor; and he has the humility which characterizes the truly ignorant man who desires to learn. Writing in the Manchester (England) *Weekly Guardian,* Professor J. Graham Kerr stresses that the true student must have "to scrap remorselessly an old method or an old mechanism the moment it can be replaced by something better." He goes on to say that men fail to realize that—

> Our ideas of the external world—apart from the mere enumeration of facts—consist of what in science are termed working hypotheses. . . It is of the very essence of scientific method that a working hypothesis must never be allowed to crystallize into a dogma. There is always a danger of this, for the mind of the investigator tends to be dominated, instead of being merely inspired, by the working hypothesis of the day.

He shows that "the world of sound is, so far as objective existence is concerned, wholly imaginary. Outside our living bodies there is no sound, but only eternal silence." Then he speaks of the sense of sight and declares that the human eye takes note of only "about one forty-thousand-millionth" of the vibrations ceaselessly pulsing throughout nature. "It is this ridiculous little fraction which constitutes the entire basis of our sense of sight." Thus, those who depend on "sight" and "sound" for their "working hypotheses," must of necessity be enormously handicapped in endeavoring to "formulate" nature and her workings. If only the medical profes-

sion, the theological profession, and all other professions could regard as mere "working hypotheses" their sacred dogmas, then might we all gain a new basis "of a befitting modesty regarding our 'knowledge'." And Dr. A. E. Winship, the editor of the *Journal of Education*, affirms:

> Any book on physics, electricity or astronomy written eight years ago is out of date, and geography or history written eight years ago is spineless. Any philosophy or pedagogy of eight years is nerveless; any book on physiology or psychology that is eight years old is a joke. Any book on chemistry, biology or sociology written eight years ago is comedy. Any book on economics, industry or commerce written eight years ago is tragedy.

It would appear that those who have for a generation been so fond of speaking, writing and boasting of "modern *exact* science" would do well to use the phrase henceforth as a mere "working hypothesis" instead of as a dogma.

"All Roads Lead to Rome"

Still another observer, this time James M. Beck, Solicitor-General of the United States, commenting upon present social tendencies, refers to the analogy between the trend of today and that exhibited by degenerate Rome. He is quoted in *Current Opinion* thus:

> We overvalue knowledge against wisdom, speed against sureness, standardization against originality, phrases against truth, rights against duties, power against substance, democracy against individualism, the State against the individual soul. We are living in the age of the cinematograph mind, and no man remembers in the evening what he read in the morning. From the moving-picture mind we may progress to the Hippodrome habit, which was the first sign of the decay of Roman civilization.

Perhaps our modern commercialized "sports"—such as prize-fights, base-ball, foot-ball, and now even tennis matches with an eye to the gate-receipts, might represent our adaptation of our one-time "Hippodrome habit." We wonder.

STUDIES IN THE SECRET DOCTRINE

IX

The Yoga of the Secret Doctrine

THE most palpable and therefore noticeable characteristic of the universe is differentiation. The visible nature is composed of forms no two of which are exactly alike; these have evolved from within the depths of invisible because incorporeal nature made of forces, constructive and destructive. The universe of forces and that of forms are not two but one—forms cannot be built or preserved without forces; nor can forces exist without constructing and evolving forms. The variegated forces which ceaselessly build but to destroy and incessantly kill but to regenerate the myriads of forms, exist. These forces and their progeny, forms, exist—somewhere, somehow. That wherein and whereby they exist as phenomena is Existence Itself, the Noumenon.

Each one of us is different from every other human being—bodily, morally, intellectually. Yet a greater similarity subsists between individual members of the human kingdom than that which exists between the different organisms of the human body or those of the moral nature or of the mind. For example the human body of a savage is more like that of a scientist than is our brain like our heart, or our spleen like our lungs. A greater difference, because it is one of kind, exists between our sensuous perceptions and our reasoning faculties than between the sensuous perceptions of a barbarian and an artist, which is one of degree. But all human bodies are composed of certain material elements; they all are built out of cells which function similarly in the body of an athlete or a philosopher. The properties of flesh and blood and nerve are the same just as the properties of oxygen or carbon or iron are the same wherever these differing elements are found. The purpose of the third fundamental of the *Secret Doctrine* is to bring the true vision of the identity which exists in the midst of differentiation.

The study of the *Secret Doctrine* proves unprofitable unless the student sees at his own stage of evolution, in his own life, in the activity of his own complex nature, the unity which is basic from which differentiation springs and on which diversity manifests. *Meta* physics is not a subject for consideration by the mind only. Therefore there is no possibility of anyone fully grasping the meaning of the three fundamentals by the power of intellect alone. True science is not solely of the senses, however prominent the part sense-perceptions play in its vocation. Thus unless a serious attempt is made by the student to see the activity of the three fundamentals in the function and the process of his own individual life they must

remain mysterious and confusing and fail to inspire him to better life or nobler labours.

Within our own bodies, in our own being, work the laws which the *Secret Doctrine* teaches in the three fundamental propositions. In us forces and forms exist. Each one of us is a universe of Existence which is LIFE, which projects forces and evolves forms. Each one of us is the perceiver of forces; each one of us is builder and destroyer of forms. At one time of our long evolution we do not see either of these facts; at the present stage of human growth most people do not see them. The greatest mission of Theosophy, the profoundest message of the *Secret Doctrine* which is the teacher *par excellence* of the Wisdom-Religion to our civilization, is to bring the conviction that man is a universe brought into being, maintained and governed by laws which are identical with those which manifest and sustain the atom and the cosmos. Therefore man is not only a universe but The Universe: man is a microcosm created, preserved, destroyed to be regenerated, exactly as atoms and worlds are; as atoms are dependent on him so is he dependent on worlds, and vice-versa. Each and every microcosm is a macrocosm: our body is the macrocosm to our brain, heart, spleen; our brain is the macrocosm to the cerebellum, the cerebrum, etc, etc.; and so on, from the great to the small, from the small to the minute. On the other hand our whole body is part of the physical earth, a microcosm of the macrocosm, and that earth but a microcosm of the greater solar system which as a unit is like a tiny cell in the sidereal body. To see within ourselves the working of the law which reveals the truth that each atom is a *macro*cosm, that each universe is a *micro*cosm is to perceive the identity of all forms—this means the realization that there is but One Form. There is neither micro- nor macro-cosmos, but only Kosmos—the Great Order. This is the supreme vision, the summation of all visions. This is what Arjuna beheld as described in the 11th Discourse of the Bhagavad Gita. At present, material science senses this stupendous truth, speculative philosophy conceives it dimly, creative art feels it spasmodically and feebly; religious mysticism brings it as a belief; abnormal psychism crudely anthropomorphizes it; Theosophy and Theosophy alone enables us to visualize by intelligence the triple truth—Matter is indestructible, Matter is unchanging, Matter is Life. Thus we see that forms of matter die but the Form of Matter always and eternally is. Bodies die, because their organs and organisms die but the Design dies not because of the disintegration of organs and organisms. Thoughts come to birth and perish, but Ideation always lives. The earth, the solar system, the sidereal universe disintegrates but the Power which made them is always an integral whole and brings forth another sidereal universe composed of other solar systems in which other earths inhere.

Thus when we see in our own selves the great and the small cosmos as passing and the Kosmos as always prevailing, we also see the operation of the Law of Periodicity. Is not the cycle of day and night the alternate function of two sets of brain organisms? Is not the cycle of birth and death working, with breathless speed, in every throb of the human heart? If every throb speaks life, does not that which preceded and succeeds every throb spell death? Is not every year of twelve months but a microcosmic bodily registration of the twelve links in the chain of nidanas which produce the phenomenon of each human incarnation—aye, of even all Divine Ones? Does not the spring of every year produce in every human being however aged its joys? Does not every winter affect the hardiest of youths? Cycles great and small are not to be seen outside but are to be registered within. If the golden age of Truth, Satya-yuga, is pleasant, is it not because during that period the pains are distributed over a longer duration of time? Is not the hard iron age, black with sin called Kali-yuga, fearsome because we crowd eternity of pain into an hour? Do not all children born in this very Kali-yuga enjoy the innocence of Satya-yuga? Is not the savage Africander basking in his sun experiencing the freedom of an earlier yuga while this civilization is steeped in the black sufferings of the cycle of Kali? Can a Mahatma be affected by either, though he lives to serve the same earth on which the savage and the civilized live? Each one of us is the maker of his cycles—circular, or elliptical. We make our own days and nights; we make our own seasons and yugas.

We know ourselves as existing, day and night, and throughout the Seasons. The passage of months and years sees changes in body, feelings, thoughts, perceptions, aspirations; hopes realized bring forth other hopes; the wild fancies of youth remain as childish memories, as the dreams of to-day become facts of to-morrow. Through changing forms and forces we know the reality of that which is behind and beyond them and which changes not. The Law of Periodicity or Cycles reveals the union of the dual universe of forces and forms, of the world of images and of shadows; through these we come to realize the activity of the Law of Unity which is the subject-matter of the first fundamental proposition.

Just as the organ which sees—the eye—cannot see itself, so also we cannot see ourselves. The Atman-Self can see its images or its shadows; it can not see itself. It knows that it exists because it sees images and shadows. Because we think, because we sense, therefore we know that the thinker is, we realize that the perceiver exists. The first fundamental refers to Existence, beginningless and endless, which sees the birth and death of Its images and shadows. He who sows also reaps, and because he wants to reap again sows;

he sows and reaps at different seasons. Above, beyond, behind the seasons is the Farmer-Existence.

To see this Unit—the same Unit—at the back of the duality which expresses itself in the Law of Periodicity, also behind the diversity which is the main factor of the Law of Differentiation is the aim of the true student. In all diversity must first be seen the duality of force and form. The common factor of all differentiation is that something is known by the fact of something which remains to be known. But the basis and playground of these dual forces of action-reaction, of day-night, of manvantara-pralaya is Existence. Yoga, union with the Divine, is the realization of the same Life manifesting in all forces, energizing all forms. This Life, therefore, manifests in our own faculties and energizes our own functions. The vision which leads to this Supreme Realization is the real Clairvoyance, which is not "the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable." (S.D. I: 46.)

The student of the Secret Doctrine has to undertake the practice of this yoga, this union with the Divine. There is no one within whose reach the beginnings of this higher life do not lie. Theosophy is for all, but every one must want it for himself; therefore is it only for those who want it. In proportion as each wants it, he takes it, and in that measure gains the clear vision of true understanding and the unmistakable realization of the Unknowable Self. Very different from the so-called yoga-practices is this simple life which is strenuous, this hourly living which is heroic. And what is it?

When we see the matrix of pralayic space in the bed in which our body sleeps and on waking recognize its potency to refresh and build that body; when we see the water with which we bathe the body as the purifying nature with which consciousness rejuvenates itself; when in every morsel of food eaten, every drop of water drunk, every breath of air inhaled, every affection absorbed, every word of knowledge assimilated, we see the "mighty magic of prakriti" strong to devour as to regenerate; when in every idea put forth, and every word spoken, and every love given, and in every deed done we see the creative power of consciousness; when in every child we see the Divine Babe, in every woman Devaki, the mother of Krishna, in every father the mighty Prajapati, in every faithful wife the peerless Sita; when in every melody we hear the music of Orpheus and in every movement perceive the grace of Terpsichore; when in every enlightened mind we see Hermes, in every virile body Herakles, and in every Nara, man—Narayana, god, aye! even in the sick and infirm, that which is named Daridra-Narayana, the God who elevates through illness; when in our every virtue we see the incarnation of Vishnu, and in every vice that of Ravana, and in

every over-coming and change that of Shiva—then only do we raise the self by the Self unto the SELF.

In the light of what is written above let the student peruse with care and consider with all the intuition at his command the following from *S.D.* I: 267-68:—

> As expressed in the Stanza, the Watchers descended on Earth and reigned over men—*"who are themselves."* The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.
>
> Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional;* the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests, periodically, for purposes of the collective progress of the countless *lives,* the outbreathings of the One *Life;* in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, that "goes down first, then—
>
> **Winds uphill all the way**
> **Yes, to the very end . . ."**
>
> Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter. and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent,* and the other as the last "Kalki Avatar."

LIVING THE LIFE

DEAR COMPANIONS:

What you wrote about Karma is a splendid conception to my mind. Karma is Law. Those who best know the Law *are* Karma, and others the directors of Karma in varying degrees. Knowledge of it begins by performing that which comes to us as duty, simply because it is duty, and not in order to produce anything for ourselves. This practice begets and inculcates a recognition of Karma and use of and subservience to it. In time we do only those things that work for the general welfare. Masters are the highest expression of this.

In order to make minds think, I sometimes point out that we know what has been and will be by what is now. We observe the law and sequence of years, seasons, and elements; this is knowledge, and lies outside of memory or prevision. In the same way we know reincarnation to be a fact without having any memory in the brain of this body. Some, however, do remember, that memory coming by the study and application of a true philosophy of life. The reasonableness precedes the realization. We know the infinitude of numbers but cannot demonstrate that knowledge.

Changes go on, and for good, with our efforts to apply the philosophy. Any failures made in such case are stepping stones to success because followed by undaunted struggles upward. The efforts count and are registered in the supersensuous consciousness. Sometime they will be of quality and force enough to counterbalance all opposition.

What I gathered from your letter conveyed the impression that he held in his mind too much of a condemnatory attitude as to the deficiences and failings of others; perhaps not altogether condemnatory, but contemptuous, and that it was general in its application. My remarks were addressed to this,—not to him as a person, and not to you.

I think that much of the failure of "old-timers" in study and knowledge of the meaning of Theosophy and the Movement lies in not realizing how necessary it is to apply to ourselves the criticisms and judgments we so freely apply to others. And in saying this I do not say that I am free from these faults. I only recognize that they exist and need correction. So, looking at it from that point of view, it is not desirable to let the mind become of the shape and mirror of undesirable things. Then it is not easy to avoid a contemptuous, if not a condemnatory attitude toward others, which engenders a sort of pride by comparison with our own attitude or what we imagine we would have done under similar circumstances.

It is all detrimental to the performance of our own duty, and to our progress on the Path of Compassion. Errors have to be recognized and avoided; pointed out to others when necessary; but there is a wide difference between that and mere gossip.

I have found that the knowledge of many "old-timers" consists in just such things. They give them forth to new adherents as evidence of their knowledge of the Movement, the Society, and, by implication, of Theosophy. This is not wisdom nor is it good for anyone, and it certainly does not help Theosophy. Of course, here and there all the crimes in the category have been committed by members, though the majority were good according to their "lights" and well-meaning, but ignorantly misled by their misconceptions, desires and passions, sometimes. For all honestly striving with their enormous difficulties, we should have pity, sympathy, charity; we cannot do this if we mentally reproduce the opposites, weighing the act and actors in the balance of the mind.

You will run across more of this as "old-timers" drift in with their mental accumulations, so I wanted you to assist them to dump their encumbering load and to take a fresh cargo of good material. I would gently discourage them from making that kind of mental picture by paying little attention to it, and by presenting *present* time and opportunity.

It may be that some, knowing of the faults of others, who still did good and prominent work for Theosophy, have reasoned that the vices did not count and could be atoned for or overlooked, as in the case with many a public man, by reason of public service. This is not so; the path of true Occultism and that of immorality, do not coincide. The Masters do not judge anyone, nor can they forgive anyone, for sins of omission or commission, but they *had to use* such material as existed. They do not condone our faults. They use our virtues, and give us every opportunity to increase them. Col. Olcott was not young when "pulled out of the fire," and had the vices of his time and position. He did what no one else at that time could have done. The Masters assisted him, knowing his weaknesses; notwithstanding them all, he did the best he knew and was able to do, and we should judge him by what he was able to do for Theosophy, and not by his faults which should not be laid up against him in our minds.

So, while pointing out Truth in defense of Theosophy we avoid condemnation even when names have to be used. We can see where others made mistakes and went wrong. They are our vicarious atonements, if we benefit by their errors. This is the key to the right attitude in all cases presented. It may be a hair line but we have to find it. If in what I said you found some thing to use yourself as a corrective, it goes to show that you have a wisdom that few

have. I knew you would take it as you did, and that it would do you no harm, but good; hence what you call the "emollient" which, by the way, did not deter you from making the application.

As ever—*R. C.*

IN THE BEGINNING

(A Hymn from the Rig-Veda X 129)

(1) Non-Being was not, nor was there being; air was not, nor was there the sphere that held it. What was there? Was there a There? What sheltered what?—The Quenchless Thirst of Virgin Waters!

(2) Death was not, nor was there life; night was not, and day was yet to be. One was. Self-cradled It breathed forth—immovable in motion. Else there was not, nor was there beyond.

(3) Darkness veiled in Darkness: the universe-to-be was Virgin Deep. Unaided the heat of fervour begot itself as It slept wrapped in the Great Void.

(4) Desire arose in It—the primal seed of Self. In the void of the heart the Sages sought and found that which is the Heart of the Void—the bond of Being.

(5) Their Life-cords stretched forth. Was it below? Was it above? Here the progenitors—the off-spring powers there. Here the aspiration—its embodiment there.

(6) Who knows? Who can unveil the mystery—whence all this and how? Gods themselves came after It. Who then knows how It awoke?

(7) The Source of the Universe? Was all this made? Did all this make itself? It only knows the all-seeing Eye beholding the unbroken Whole; perchance It knows It not.

THEOSOPHICAL DON'TS

"Bear always in mind that there are exceptions to every rule, and to these again and other side exceptions, and be always prepared to learn something new. . . . You have much to learn—and we have much to teach nor do we refuse to go to the very end. But we must really beg that you should not jump at hasty conclusions—"

—K.H. in the *Mahatma Letters.*

Students of Theosophy are not necessarily Theosophists. Most of them are not free from set notions, beliefs, superstitions and even dogmas—however obscure or "theosophical" these may have become. In a hundred ways our religious and social upbringing, wearing a theosophic mask, fools us, and proves a hindrance in the service of the Cause. One tendency is to acquire a set way of expression which has a final air about it. Catch words and phrases uttered every now and then provide no explanation to the enquirer or consolation to the weary and the sorrow-laden. It does not illuminate a man to be told, in answer to, "What is soul?": "Atma-Buddhi Manas," or "Immortal Triad," or "Why, the Monad." A man who is sorrowing over the death of a friend does not gain perception or peace by being told, "Your friend is in Devachan; of course, there may be a Kama-Rupa hanging about."

What is worse, these words and phrases are often but a veil which covers from us our own ignorance. Further, a little knowledge of Theosophy, picked up from the *Key to Theosophy* or the *Ocean of Theosophy,* found satisfying by us, often takes for us a form of finality. We, unconsciously to ourselves, assume that the last word on the subject has been understood. This is fatal. No Theosophical doctrine or tenet but has a complex and profound side to it. We have not fully understood all about reincarnation even, or body, or mind, or soul, or spirit—or anything. Let the student continuously endeavor to learn more and more, and that will enable him to destroy the sin of silliness, often more dangerous than the sin of wickedness. With this in mind let our propagandists peruse the reprint of Mr. Judge's article in *The Path,* of December, 1894, pp. 276-77, entitled "Theosophical Dont's."—EDITORS.

The following suggestions arise from experience and are due to facts in the Theosophical world.

Don't speak or write as if morality and ethics were unknown before H.P.B. wrote the *Voice of the Silence.* Some of our devoted band have been heard to speak in such a way that hearers thought the speaker meant to convey the idea that only in the *Voice* or other similar books of ours could be found the high and correct ethics by which one ought to guide his life. Buddhism, Christianity, and all the other religions teach the same morals, and literature is full of it.

Don't say that all the Theosophical doctrines were first given out by the Mahâtmas through their Theosophical chelas. Attributing everything solely to the Mahâtmas is foolish, as it is easily controverted. And do not be forever saying, "We are taught this and are told that." The number of doctrines found mentioned for the

first time by the Mahâtmas through H.P.B. are few, extraordinary in conception and scope, and are easily recognized.

Don't explain everything by one theory. To wit; do not be so inadequate as to brush off the whole of Spiritualism with one word, "All spooks and shells." You will be wrong if you do so, and the result will be antagonism.

Don't say that science is all wrong and that men of science are materialists. Huxley has done us good service; he has but lately admitted consciousness to be a third factor in the universe, not a part of force and matter; and Spencer has many a good thing in his works. Besides, if you want H.P.B. on the matter, you can read her words that the truth is to be found in a union of science with occultism.

Don't think or say that phenomena are good stepping-stones to Theosophy. They are not, for those who stand upon them will fall from them to their hurt.

Don't run down the spirit of true Christianity, nor imagine that we can get ministers and congregations *en masse* to change into Theosophists. The true spirit of Christianity, as meant to be taught in the beginning, is doubtless Theosophy, but truth is not aided by running amuck among the faith of a whole people.

Don't say that H.P.B. has been reïncarnated unless you know it and are able to prove it. To say you think so is not proof. She may or may not be, and either way the work must go on.

Don't talk as if messages from the Masters are all precipitated on rice paper, the writing incorporated in the paper, and such child's talk, indulged in only by those who do not know. And forget not that precipitation proves only something was precipitated. It can be done by mediums and by various sorts of occultists.

Don't think or say that the only true occultism is found in the East, or that we must go to the East for it, or that the West has none of it. Remember that the greatest known Adept was a Western woman, a Russian, and that the energy of the lodge of Masters was first expended here in the West in this age. If so, is it not reasonable to suppose that the West has its occultists even though hidden? Recollect also that H.P.B. received in her house in New York before witnesses Western men of occult science who worked wonders there at times. Perhaps it is as has been hinted many a time, that the true thing is to be found in a union of the East and the West. The terms Guru and Chela have been misused so that all too many are looking to India for help, from which they will get but little until the West is itself full of wise students of occultism who know the meaning of being placed by karma in the West. The fact is, again, that in the East the men are looking to the great Russian woman for the very spiritual help that first shed its rays upon the West unmistakably. Again, there is extant a letter from

the Mahâtma K. H. to a Western man wherein it said that he should work in his own land and forget not that Karma so demanded.

Don't teach that vegetarianism is the road to heaven and spiritual growth. Was not the great Nazarene right when he intimated that, the kingdom of heaven being within, it did not come from eating or drinking? And has not our old friend H.P.B. written suggestively that cows and elephants are pure vegetarians? Reflect on the fact that some of the very best people on earth were meat-eaters, and that wicked or gross thoughts are more hurtful than the eating of a ton of flesh. In fact, . . .

Don't fail to exercise your common sense on all and every occasion.

W. Q. J.

NON-REALIZATION OF LOVE

Evolution is generally gradual; love of one becomes love of family; family, of nation; nation, of Mankind. Most at some time have learned the joy of love and service.

Some have turned their backs upon the light, and are born again in this world of works with frozen hearts which, try as we will, cannot be thawed toward our brothers. We move slowly, heavily, reluctantly, driven by the lash of Conscience, who nags incessantly concerning unfulfilled capacities and missed opportunities. We work, become weary unto death, yet cannot cease. We see comrades sustained by that Universal Love which leads joyously to utmost effort, while our own personality is a leaden weight as in a life-long nightmare. Only to *love,* to feel the flow of Universal Life through our stagnant veins! Only for one little hour to feel the ray of the Central Spiritual Sun, though it reduce our whole personality to ashes!

But *our* mistress is not Love. She is Duty; her face is cast iron and her limbs have the chill of interstellar space. How shall we make that face to smile, vivify those limbs?

By continuing the Path. This cold light which shows the path of duty so clearly is but the glow of Love reflected through the gray glass of some past karma, and in due time we shall pass from behind that barrier.

NECESSITY OR LUXURY?

THOSE who have given their lives to the service of Theosophy and are sincerely endeavoring to lend a helping hand to newcomers and young students are confronted with one serious difficulty. Their very sincerity and earnestness, their serious and persistent endeavor, their consistent attitude to life and its varied situations are forces which attract other men to gain for themselves what these possess. "There is something you have which I want" says a new enthusiast. When he is told that that something is within the reach of all earnest men who are willing to study, to practise and to sacrifice; that Theosophy is not the exclusive property of the chosen few but is meant for all, the newcomer is fired with such ardor as arouses all his noble qualities.

Having ascertained the first steps on the ladder of Theosophic evolution he proceeds to buy books and begin his reading. The very first contact with the Science of Life reveals to him a new vista, like unto the man who has been ascending a mountain and suddenly, halting and turning round, sees a new panorama lying in front of him. It is the same and yet it is different. Reading necessarily leads him to apply the tenets of the Science to his personal conditions. This, in its turn, produces fresh changes. Full of his new points of view, arising out of his new attitude to life and to the world, he is surcharged with the strong desire to give what he has obtained to others. "No propagandist as a new propagandist"—it is said, and there is truth in that statement.

After awhile the new recruit suffers from a reaction. His progress is not fast enough; there are pertinent questions, *his* questions, which Theosophy does not answer—perhaps cannot answer; his abnormality is exceptional and exoteric Theosophy is not sufficient for him; why is he not being taught the co-relation of colour and sound, the true science of numbers and stars, the methods of fast development and quick growth of psychic powers; and so on and so forth. When told of the important facts of Nature's unerring laws and their flawless working, when reminded that he, like all others, is part of Nature, guided by those laws, which operate in and through him without a mistake, he fails to perceive the truth thereof. Without meaning to assume that attitude he shows forth his inherent tendency of belief that while all that is true of all others, in some mysterious way he himself is an exception to it all.

Unless Theosophy becomes for us an uttermost necessity of life fluctuating moods are bound to disturb us and cause depression, doubt and despair. With and for many Theosophy has not become an absolute necessity of life, like food, like air, like sleep. It is a hobby with some, like collecting of old postal stamps, or a luxury with others, like going to a theatre or an opera.

Our civilization brings us up by peculiar methods and these express themselves in strange mannerisms of minds and morals. Our own inherent evolutionary limitations are obstacles formidable enough, but to these are being added by our modern civilization new ones; we suffer from the lack of knowledge as a natural result of our stage of evolution, but in addition we suffer from the acquisition of false notions, the accretions of fictitious ideas, the obsessions of superstitious credulity and crude beliefs. What is true of our bodily nature is equally true of our inner nature. In all conscience, on account of past misdemeanors, we inherit physical bodies which are far from perfect; but further we are branded and tainted with the taints which our materialistic culture has put upon us. So we pamper our bodies till they become addicted to strange habits. False and impure diet, unsuitable exercise, nerve-wrecking habits act as further impedimenta to a body already suffering from the sins of the Dark Age of ignorance in which we are born.

People are very anxious to get rid of their physical ailments and to enjoy a robust and vital health. To this end many are the formularies practised and varied are the programmes followed—but these avail not. It is not recognized that a somewhat simple proposition is involved in all this. When we have fully understood the difference between the necessity of being well and the luxury of feeling well, the duty to others involved in our maintaining good health as opposed to the right of our own nature to feel for ourselves its ruddy glow, we are on the high road to a correct solution of the problem. In this, as in all other affairs, the motive-force brings its own sure reaction and the Law of Brotherhood works in the sphere of health and disease as everywhere else.

Thus there are two factors which every newcomer to Theosophy has to bear in mind: first, Theosophy must become an absolute necessity to him; second, the health, physical, psychic, moral and mental which must inevitably result, will depend on the motive-power which energizes him into the conviction that Theosophy is a necessity.

The difference between those who live to eat and those who eat to live persists in super-physical regions of life. Do we study, serve and sacrifice so that we may feel the glow of life and enjoy the pleasure it produces or do we live to love and labor without a thought of reward? Between these two are of course many stages and all of us, in our varying moods, fluctuate in them.

There are children who have not awakened to the uttermost necessity of food for the body. It is an effort for them to eat—to take to food at all. There are others who are regular gourmands and they have to be protected against themselves. Both these types are to be found in Theosophic families. Total absence of the perception that Theosophy is an absolute necessity exists for

many; on the other hand there are those who regard it as luxury and indulge in it luxuriously. Ill health results for both—the first suffer from starvation, the second from over-indulgence. These are the very early stages. Often the former die spiritual deaths and there is nothing to be done for them till they are born again in some Theosophical home. The case of the second concern us: our over-enthusiasts, our cock-sure spirituals, our self-righteous devotees, our all-knowing wise-acres—and who has not been all these by rotation?—suffer from occult measles, chicken-pox, small-pox and a score of other eruptions. Wrong feeding, over-exercise, under-nourishment, too much introspection or too little vigilance bring about their reactions in the psychic world which is governed as unmistakably by Law as our physical world. All such troubles can be traced to the fact that Theosophy has not been for us a necessity. Having felt the need for food we have indiscriminately gone to jams, jellies and jujubes; cakes for bread and meat for milk, while mental starches mixed with acid feelings precipitate a condition of dissatisfaction, depression and despair till we want to die!

Once recognize that Theosophy is not a luxury, but has in its nature something which is the bread of life, the water of life, pure and crystal clear, the life-giving air fresh and sweet, to be partaken of by us, for the common good of all, and we begin to see daylight. Just as mists disperse with the rising sun, all our doubts and fears vanish the moment we see that we must absorb Theosophy and become Theosophists, not for our own personal benefit and our own individual advantage, but because our health and well-being or their reverse seriously and surely affect the health and well-being of the race to which we belong.

For how many of us has Theosophy become a necessity? When a person is so busy earning his bread and butter that he has no time to study, Theosophy has not become for him a necessity. When tired after his day's hard work he must perforce seek recreation in the open air or in a closed cinema theatre, Theosophy has not become for him a necessity. When Lodge meetings are sacrificed to social calls, though they be dubbed "duty," Theosophy has not become a necessity. When we have gold dollars to spend on food and raiment and only silver offering for Theosophic work, Theosophy has not become a necessity for us. Many students give to Theosophy after giving themselves everything desired. Why not give first to Theosophy and then buy ourselves other necessaries of life? If Spirit is the basis, energizer and renovator of mind and matter, spiritual wisdom or Theosophy is a greater necessity than food for the body, or ordinary knowledge and culture for the mind.

BROADCASTING

EVERY physical thing is the shadow of something metaphysical; every metaphysical thing the reflex of a something spirit. Thus "forces" and "matter." Who can control and master Thought is your true Scientist. Who, then, but the Immortal Thinker shall become either slave or master of all three worlds?

"Knowest thou of Self the powers, O thou perceiver
of external shadows?
"If thou dost not—then art thou lost."

The race is on the nodal point opposite the arc of the Atlantean descent. That descent is always from the spiritual to the material, during which memory is transformed into a mere registration, its resonance lost. But the winds of Karma sweep the sleeping and the dreaming Souls into the lightning collisions of lost affinities and repulsions. Individuality is reasserted in matter, and from the solitudes of immemorial isolation come beating the waves of lost longings for universal Self-consciousness.

These unrecognized memories constitute "the army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine." Their source outwardly brings us within the thunders of invisible Niagaras, whence the attempt to harness these unknown rapids to our service and enjoyment, while still nescient that these very forces are one and all "the children of our thoughts, unseen, impalpable," our own creations of the forgotten Past, that swarm round human kind. So we have "broadcasting" as a new day's wonder, with mighty "sending stations" and every man's house a "receiving station." How soon will the inlet tides make of our *bodies* receiving stations, helpless before these old Atlantean broadcastings? How long before men will be afflicted with "the sweet-tongued voices of illusion, the whisperings of Mara's hosts?" How soon see, as well as hear, the images on the waves of space? What shall we do when "interferences" beyond our power to still, shall break down the rusted hinges of our faith, the poor insulations of our science? As these necromantic inroads gain in "frequency" will they not make of myriads abandoned wrecks, the slaves of *psychic* voices, psychic visions, till the Past is mistaken for the Future?

Atlantean memories are stirring in the race. The Fourth Principle is *within* the Fifth, not outside it. Shall the Image of the Sixth be drowned in the images of the Fourth? Spirituality be drowned in the rush of Psychism?

Who shall say?

BIRTH—DIVINE AND HUMAN

ACCUSTOMED to look on our birth as purely physical, we forget that in reality it represents an indivisible portion of the eternal, immortal, Primeval Spirit descending to our plane of conditioned existence, from the moment of conception beginning to draw together a mind, the five senses, and a body, and then to knock at the portal of entrance into this world. To the religionist, birth is under law physically, but metaphysically birth is a miracle. The religionist's notion is that though a bad man and woman can become the parents of a child—a physical body—God has to provide a soul for that body. Viewing the horrible kinds of bodies some have, one would think that He would not provide a soul for many of them; but He does.

When one takes the ancient and true view that what is called birth is neither physical, psychic nor mental alone, but refers to a spiritual entity or soul seeking conditioned existence on this earth, he has a true conception. Then he can see that birth from the unconditioned state to the conditioned state must have behind it on the part of the incarnating soul a tremendous motive and purpose. It seems incredible to us that a free, unrestrained being, with a vision and a happiness, with power and a dignity that nothing below it can touch, should consciously, knowingly, voluntarily, descend from that divine estate to the hell called human life on earth; yet that is what every one of us did in the beginning. What should cause a man to risk his life to save another? Yet men do. What should cause a man to plunge into the battling sea to rescue a sailor fallen overboard, the chance of losing his own life a thousand to one? Is it logic, self-interest, religious consanguinity? It is the instant, overwhelming perception by the soul of the need of another soul. That is what brought us here to this world of action; but he who descends from a higher condition to a lower condition loses the memory of the higher condition. For example, dreaming is a lower condition of consciousness than waking, as we can see when we consider that upon passing from waking into dreamland we do not take the waking memory with us. It is the same "we" in the dream state, but we have entered a lower condition, so we have no memory there of when we were awake. But when we come back from dreaming to waking, we come from a lower condition into a higher, and so we have a memory of dreams. When we pass into a vastly higher state, that of deep sleep, our existence, while still a conditioned existence, is so infinitely more embracing than this, that when we return to waking we cannot retain any memory of what we did, what we knew, what we saw while our bodies were sound asleep.

How, then, can a man in a lower state regain the knowledge, the power, the outlook that is his in a higher conditioning? The only way is to live in the lower state according to the laws of the higher. To a man thus living there happens that which correspondentially would happen to a man who lived in a house, the walls of which are solid and opaque; although there is bright sunlight outside, a whole world afield about him, he can see only what is in the room, and he can see only by whatever light he is able to strike of himself. But if he pierces the wall, what then? He is still in the house, but he has ventilation, he has light, he has perception within and without.

Beings like Buddha, like Krishna, like Jesus, like H. P. Blavatsky, have been through all that we have been through on the going-down path, from the unconditioned state to the lowest conditioning; then they fought their way back as far as we have to where their minds reflected both the higher and the lower states—the higher states dimly, the lower states clearly. Then they had to choose, and they chose with fear and trembling, as we all choose. It is a terrible choice when a man comes face to face with it. Because selfishness and unselfishness are absolutely antagonistic and contradictory in nature, it is difficult to say, "I am going to cease having a mixed basis for my future thinking and speaking and acting, and which shall I choose? Shall I choose henceforth to struggle to be absolutely unselfish in all the relations of life, or shall I look out for number one first, last and all the time?" If one thinks such a choice is easy, let him choose the unselfish course and keep it up for two hours. Yet they came to that point where we are, and because they had seen enough of selfishness they chose that come what would—death if need be—they would not continue to be selfish. Because they had suffered sufficiently from ignorance, from bad habits, from false ideas, they chose rather to perish than to continue under such dominance. They vowed to themselves that come what would, they would struggle in themselves until they made their whole nature what they wanted it. They had the same fight that everyone of us has who tries to follow the higher light within himself and to put out the lower tendencies within himself; but they *kept up the fight.* Since they are, in fact, Spirit, however badly conditioned; since Spirit is the source of all forces, and of all powers, and of all conditionings; so, just as the child becomes a man, or the sick become well, little by little they drove out hatred, drove out envy, drove out inconsiderateness, drove out laziness, drove out all those qualities which we know are bad. How? By consistently acting from the basis of the higher qualities. Instead of thinking and feeling hate, they nourished the feeling of love; instead of thinking and seeking vengeance, they nourished the feeling of compassion; instead of believing on mere hearsay, they began to

hearken on their own account. While their bodies were still on earth and while their minds were still capable of action here, they so changed their inner nature that they themselves regained the unconditioned state while in the body. That is the Divine Birth.

Looking at it from our point of view, every being below man is worse conditioned than man is, but yet is Spirit just as much as we are, the conditions being those made with such senses as have been developed, with such a mind as has been acquired. No matter what form is occupied, it is Spirit in the form—an indivisible portion of the Supreme Spirit. With every struggle of every kind there is a gradual growth in intelligence, until at last in far distant ages all the beings below man will arrive at that state that we now have fundamentally—self-consciousness. All through eternity this process has been going on and in the ages and solar systems that have gone by, spiritual beings, beginningless, limitless because unconditioned, have been through all forms of conditioned existence and regained the highest state. That is emancipation—liberation from conditioned existence.

The liberated Beings know what we are suffering; they know our blindness, they know our ignorance; they know our hunger; they know that if anyone comes and talks to us in terms of spirit, we will interpret it in terms of matter; they know that if anyone talks to us of a self-less life, we will shrink from it; but they come. It is because we cannot talk their language, we cannot rise to their state and bring back the memory, they have to descend from their state to ours, take on a body like ours, senses like ours, a mind like ours; but in a little while they work an alchemy with that body, those senses, that mind. The same wonderful change takes place in them, as far as they are concerned, as takes place in sand when it is melted; that which was opaque becomes transparent, in a few short years. They are those referred to in the Gita, who, while here in the body, regain the Primeval, Unconditioned State, and of whom it says, "The deluded do not see the spirit when it quitteth or remains in the body,—but those who have the eye of wisdom perceive it—dwelling in their own hearts."

We have been taught to think of Spirit as something outside ourselves; of the whole vast panorama of life as also outside; thus, the experiences that we ourselves undergo each day are experiences whose significance has been totally misrepresented. What one of us looks on all life, all being, all action, as a phase of initiation? Who looks on all nature and every process and action in it as a consecrated place, and every motion of our consciousness one of the steps of the cross? Such is the fact. Who considers the mind as a wonderful and sacred instrument that lays an inconceivable range of perception, experience, and action open to the spiritual being that the non-self-conscious being is barred from? Consider that our

minds truly are a gift and an endowment from the Most High, and likewise our knowledge, our powers, faculties and functions. That Most High is WE, ourselves, whose initiation into the mysteries of consciousness beyond the human has been so far barred to us because we would not boldly step over the delimiting circle into a higher state.

Each one says "I"; what do we mean when we say "I"? Do we think of Primeval Spirit inhabiting this body, using this painfully acquired mind? Consider that Krishna in his discourses as recorded in the Gita uses the same word, "I" when he says: "For it is the Primeval Spirit from which floweth the never-ending stream of conditioned existence. It is even a portion of *myself* . . ." thus, identifying himself with the Supreme Spirit. Most men identify themselves with their gross bodies; a few identify themselves with the mind; and to most people "I" means only this collection of insatiable appetites that they are slaves to.

Consider that *every* birth into a body is by comparison a descent from unconditioned into conditioned existence, and no one need ever fear death. Death comes always as a friend, never as an enemy, to the beleaguered soul. When we step out of the door of conditioned existence in this body and men say, "He has died," believe it not; he has gone to unconditioned existence, by comparison. But since his work on earth was not finished, since he had neither done his duty by his fellow beings below and above him, nor had he himself acquired his divine birth while here, he has to come back in due course, rounding the cycle.

So there are two kinds of divine birth. One is where great spiritual beings like Buddha and Christ, knowingly and consciously and voluntarily forsake their high estate to come down here, become in all things like unto us, but never lose their consciousness of their own divinity. That kind of an entrance into physical life, that kind of a life in itself is cyclic, for it comes at definite intervals. The purpose of it is to teach, to stimulate, to arouse, to encourage us to do what to us seems impossible—to leap the boundaries of the circle, "Pass Not" by living according to our physical laws, according to our own inner highest moral perceptions, our own highest conceptions of duty; to so change within ourselves the nature which we have that our human nature will faithfully mirror our divine nature. Then *we* have achieved Divine Birth.

METAPHYSICAL HEALING

This answer by Mr. Judge to the question asked is reprinted from *The Theosophical Forum* of January, 1892. His treatments of other vital questions in the same publication, not before reprinted, will appear in THEOSOPHY from time to time.—EDITORS.

Question: Has a mother a right to use her will-power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

Answers by W. Q. Judge: It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not well understand it.

There is a remarkable absence of treatment of the question of the will in such books as the Yoga Aphorisms and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember the old saying of the Kabalists, that "Behind will stands desire." And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

The editor has pointed out that a well balanced and centered mind will conduce to health, as has been held for ages; even savages

know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools, proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency, and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purposes of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds, of all our ailments and diseases are the fruits of our imagination and fears. Destroy the

latter and *give another bent to the former, and nature will do the rest.*" *

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

These causes for disease then being in the mind plane from the last life, and having become mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations, removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substance as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ

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is curing him that he endures until the *vis medicatrix naturae* has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretention to systematic and right philosophy, partially correct yoga practices.

As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humors and fluids in the body and are strong enough to bring about definite alteration in the physical envelope. This has been known for ages and has been treated of by the older Hindus. But they have always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger.

But what do the "metaphysical healers" know of this?

Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, singing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.

Internal Wounds

It is precisely because we claim to know something of "practical" occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only *upon*, but also by one" inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger or a hand of flesh, bones and blood, but simply *by*—Will. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi- rupa* of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found the real murderers. It is again that Will shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body, proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science which generally disbelieves in and rejects such mesmeric phenomena will permit it. For those who believe in, and know something of mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yoggism with its beatitudes of *Samadhi* and other states, for the matter of that.—*H.P.B.*

AMONG FRIENDS

"WELL, Browser, what did the postman bring us today?" asked Pilgrim, as Mr. Browser, who is taking his turn at presiding over the Office during the vacation period, slipped quietly into the room, wiped a high forehead with a spotless silk handkerchief, and applied himself thankfully to a tall glass of iced tea.

Mr. Browser produced his battered brief-case and with a whimsical smile began: "Three-line letter from a gentleman in the Middle West asking full particulars of the Theosophical Movement, together with a resumé of the teachings. Postal card order from Europe for forty dollars worth of books. Lady from New England wants to know what are the teachings of H.P.B. on the subject of birth-control. Canadian writes to ask if the Theosophical teachings of evolution agree with Darwin—hoping we will answer by return mail. Lady from Chicago, having mislaid her *Secret Doctrine,* wants to know if some student will be brotherly enough to copy off just what H.P.B. did say about Atlantis and the Atlanteans; must have it this week as she is to lecture on the subject ten days hence. Letter from a lady in England advising us that she is returning a book purchased four months ago, as there is a stain on page forty-four—will we send her a perfect copy at once. Postal card from Honolulu, 'Please tell us all about your Lodge; how does it compare with the Rosicrucians, and are you in touch with Higher Beings?' Circulars from three 'occult' organizations, with requests that we distribute them to our audiences. Letter from a lady complaining that our meeting-room was too hot last Friday evening. Anonymous letter saying that we are cranks and hypocrites—and don't know anything anyway. Notice from the Telephone Company that we have so many calls they are obliged to increase our rate. Letter from indignant subscriber: 'My June magazine has not come; please mail duplicate immediately—the new address is,' thus and so. Eight-page letter from a New Englander, giving his full religious history from the age of eight years, and asking for a sample copy of the magazine and our list of 'occult' literature. Manuscripts—all of them bulky and written on both sides of the paper—from three would-be contributors. Titles are—"

"Oh, Browser, you're making it up as you go along!" said Mother, holding her hands to her ears in protest.

"Anything else," queried the Judge, his heavy shoulders shaking with delight at Mr. Browser's recital.

"Oh, yes," Mr. Browser went on. "Here is a dear printed letter from a wee little attendant at our Children's School, enclos-

ing three pennies as a 'contribution' to our work; and a word of congratulation from an old subscriber on how much 'better the magazine gets' with every issue."

"Better have that last one framed, to hang in the Office," said Captain Blunt moodily, "then the Editors can take a look at it once in a while when the 'sound of the grinding is low'."

"What are you going to do with your collection?" asked Doctor.

"Answer every one of 'em—just as fully and nicely as I know how," was the reply.

"What a sample lot of human nature pours through the mails into the Office month after month," mused Pilgrim. "It's the 'Screen of Time' from the wide world of men exhibited daily—and one never can really weary of it—this composite of life."

"Yes, and for fifteen years we have worked to handle it helpfully," agreed Mr. Browser. "Never a letter but has been answered seriously and thoughtfully; never a reply has gone out from the Office but invites further inquiry and offers further help. We have contacted thousands and thousands of people through the mails, besides those we meet in person. Always there is something in them all, even if some are a bit thoughtless, as also spendthrift of the volunteer time and service of others."

"It's the urge of the Soul, isn't it?" queried Mrs. Crystal softly. "They often don't know what they want, but the Soul desires expression or cries for help to other Souls—confident that help may be had."

"No doubt of it, in many cases," agreed the Judge, "but I'll wager that more than one person thinks we have built up a tidy book and magazine business from which we take a nice profit each year. The real Altruists have a different point of view; they are thankful and happy to be able to serve—and not a bit particular, at that, as to what *form* the service shall take. To my notion, the students who come in and sweep the floors and clean the wood-work and chairs—keep the Rooms sweet and clean and wholesome, as a voluntary offering to their fellows—do as much as their brother philanthropists with check-books or typewriters."

"Theirs is a happier service, anyway," said Doctor thoughtfully. "When *we* try to help another, we can merely do our best, using our highest discrimination, in the hope that it will really help. But when *they* do their best, they can see results right before their very eyes—can know that they have been efficient."

"Each to his own work—to what *he* has found to do—that's *his* responsibility," said Captain Blunt decisively. "Now, Mr. Browser, you give me some of that mail," he continued—"what you think I am competent to answer, and I'll go at it this evening."

"I'll take the European letters," said Pilgrim, reaching a long hand out for them.

"Let me go through the manuscripts," said the Judge, "perhaps something can be made out of them."

So the correspondence was distributed until nobody had so much of a load to carry after all. Meantime a cool breeze came up from the river; a "scratch" supper was served on the roof—and everybody helped to clean up after it, in spite of Mother's protests. Then the Family went its several ways, to perform its self-assumed tasks.

But what do you suppose the postman will bring tomorrow?

THE WRONG ANGLE

There are two ways of looking at the facts of Theosophy—the historical, and the practical.

Many beginners, under spell of the legendary nature of popular religion, feel that Rounds and Races are things which *have* been; Masters reside somewhere in romantic mountain retreats; Karma is what has happened to us in another life, or will happen in a future; Avatars are visitations in long-dead history, without application in our present personal lives.

This view is useful only when discarded.

It must be replaced by the *knowledge* that the Rounds and Races are as essential to our present daily existence as our present parents; Masters *one* with our own indwelling Spirit; Karma the unvarying Law which holds sway over every momentary act; Avataric appearances as much eternally recurring facts of nature as the circulation of the planets, and as necessary to the continuance of the race.

The *historical* events and personages of Ancient Wisdom, from Asuramaya to H. P. Blavatsky, are no less types and symbols of *timeless* facts in Nature.

GREED AND FEAR

Greed and fear are not separate emotions in the practical study of Karma; one is merely the obverse of the other.

Between the roving, restless, callous greed of the commercial beast of prey—by whatever self-righteous casuistry self-hidden—and the hollow terror of those who cling to the outskirts of life with desperate fingers, lie no aeons of waiting for "Judgment Day."

Who among the well-fed predatory does not at times detect fate laying upon his pulse an icy finger of foreboding? *We all get our warnings.* Heeding them is another thing.

H.P.B. ON RAJA AND HATHA YOGA

COMMENTING upon statements tending to confuse Raja Yoga and Hatha Yoga, H.P.B. wrote: Here the author falls into an unmistakable error. He confounds the *Raja* with the *Hatha* Yogins, whereas the former have nothing to do with the physical training of the *Hatha* nor with any other of the innumerable sects who have now adopted the name and emblems of *Yogins*. Wilson in his *Essays on the Religions of the Hindus* falls into the same confusion and knows very little, if anything at all, of the true *Raja Yogins* who have no more to do with *Siva* than with *Vishnu* or any other deity. Alone, the most learned among the *Sankara's Dandis* of Northern India, especially those who are settled in Rajputana would be able—if they would—to give some correct notions about the *Raja Yogins;* for these men, who have adopted the philosophical tenets of Sankara's *Vedanta,* are, moreover, profoundly versed in the doctrines of the *Tantras*—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the *Dandis,* we have used the above phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real *Yogins*—nay even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the *Yogi* state is unattainable in the present or *Kali* age—has been set afloat by them. "From the unsteadiness of the senses, the prevalence of sin in the *Kali,* and the shortness of life, how can the exaltation by the *Yoga* be obtained?" enquires *Kasikhanda.* But this declaration can be refuted in two words and with their own weapons. The duration of the present *Kali Yuga* is 432,000 years of which 4,979 have already expired. It is at the very beginning of *Kali Yuga* that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its *historical* Yogins, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the "exaltation by Yoga"? To repeat this assertion is simply suicidal in their own interests.

It is not that among the *Hatha* Yogins—men who at times had reached through a physical and well-organized system of training the highest powers as "wonder-workers"—there has never been a man worthy of being considered as a true Yogin. What we say, is simply this: the *Raja Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little exercise of

phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers—though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system.* Generally, they deny these powers point-blank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:—

"I never beheld such a *Yogi,* Oh, brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of this false saint. When did DATTATRAYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? etc."

CHELAS

The Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path." Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas . . . And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came. It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.—*H.P.B.*

ON THE LOOKOUT

Earthquakes and Nerves

Any comprehensive view of Nature as governed by Law must admit that there can be no happening without a corresponding cause, and that no event can be without a definite and mathematical effect upon everything else. Science, dividing as it does the Universe into various fields of law without interconnection and by implication, and certainly in practice, denying the existence of law at all in some of the most important fields, must necessarily see as foolish the Theosophic view of seismological happenings.

Theosophy (see Mr. Judge's *Ocean of Theosophy*) states that man determines the nature of his surroundings by his mind and emotions, and the actions consequent thereupon; and further claims specifically that geological changes are caused and governed by the mass mental action of the race through mental psycho-electric forces acting unconsciously (to the personal self) upon the balances of geological forces.

Unlike many other laws elucidated, until recently nothing has arisen to substantiate from a material point of view this "bizarre" doctrine. However, we now have Professor Turner citing the case of a woman who is invariably able to report an earthquake in any part of the world before outward news of the event reaches her. This is not clairvoyance or telepathy, since the subject "senses" the catastrophe by a curious nervous tension apparently due to electrical influences. If there is a relation between mind and earthquake, why not in one direction as well as another?

H.P.B. said in the *Secret Doctrine* that "it is absolutely *false,* and a sign of the great conceit of the age, to assert that all geological changes are the result of ordinary and known physical forces." A little more, and our moral responsibility for natural cataclysms may be adopted as a working hypothesis by science. From this may be a glimmering of perception that man's fate lies in his own hands in every respect and case; that it is himself, as well as others, upon whom the destructive results of destructive thinking fall.

Another "Wild" Idea

> They (the Alchemists) say that the symbol of the sun in the Ship on the Ether of Space meant that the hermetic matter is the principle, or basis, of gold, or again the *philosophical* sun . . . the above is only for the Alchemists. (*S.D.*, I, 409.)
>
> Light is Life . . . both are Electricity . . . from its (Light's) swelling electric bosom, spring *matter* and *spirit.* (*S. D.* I, 579.)
>
> The mineral—which is light itself, crystallized and immetalized. (*S. D.* II, 169.)
>
> If one takes a book on alchemy, and sees in it the speculations on gold and light, he will find himself certainly startled, for the simple reason that he will not understand them at all. "The Hermetic Gold," he may read, "is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically by invisible stellar attraction, out of material depths. Gold is thus the deposit of light, which of itself generates! (*Isis Unveiled,* I, 511.)

Bearing in mind that *Isis* was written in 1877, and the *Secret Doctrine* in 1888, what saith modern science? Correctly or incorrectly, the *New York Times* reports an English bullion firm stating that seawater gold has been

reduced from 1 grain to 1/1000 grain per ton, by virtue of radio-activity due to increase of sunspots.

If true, this report bears directly on a half-dozen lines of Theosophic thought, as *Secret Doctrine* students will recognize. But there are seven keys to each expression of *true* occultism. The "Gold" which was the primary object of the *true* Alchemists is *spiritual knowledge,* which is to be evolved and transmuted out of the leaden depths of animal emotion and thought. Hence the endless misunderstanding and materialization of Alchemical works by modern science.

"BRASS TACKS"

Prof. H. W. Hill, University of Western Ontario, is an ardent proponent of the cultivation of public health. Because his basis of action is typical of nearly every modern scientist, and because it is so clearly and concretely expressed, his views are worth repeating. Stigmatizing the origin of the idea of spiritual relationships as "random imaginings of a scarcely opened mind" (this is a fallacy long ago disposed of by the clear logic and undisputed facts of H. P. Blavatsky), Prof. Hill says:

> The modern recognition of man's own part in the universe, as developed by education, has completely inverted the old order of the different phases, spiritual, moral, mental, and physical; they may now be placed in the natural order in which they properly stand to each other. Instead of building from the roof down, the twentieth century would build from the ground up; placing the physical first, the spiritual last, instead of the converse.
>
> It has been reserved for the twentieth century to get down to real "brass tacks," to conceive of the study of man's own individual physical abilities, his own individual physical relationships, as of the first importance.

We have indeed arrived at "brass tacks"; tacks ubiquitously and poisonously penetrating every man's feet. Given as a basis of reasoning the view that matter is the original and only immortal and substantial existence in the Universe, and morality, spirituality, ethics, but states or imaginings of a nebulous activity of matter denominated "consciousness," which vanishes at death, and Professor Hill's views follow inevitably; so inevitably that he and those of like mind are hypnotized into complete blindness toward the actual results.

They have not examined, do not examine, and will not examine, the validity of this basis, or they would find it a basic fallacy. No human action but can be traced to a mental; no mental but can be traced to a moral—or immoral; no action of any of these three worlds but must rest upon the immovable fulcrum of Spirit—the changeless and actionless Consciousness which perceives all action and change. The Ashvatta Tree grows with its branches *down;* but the perceptions of the materialist are polarized to matter, and his moral gravitation is reversed.

THE PRAGMATIC TEST

That it is worse than useless to discuss the reality of metaphysics with a materialist, in spite of the fact that every physical existence is now traced to a metaphysical basis by the methods of science itself, merely demonstrates that the materialist suffers from mental dislocation. He, as much as the religionist, walks in a life-long dream-consciousness, in which it cannot occur to him that diametrically opposed results are irreconcilable.

Since the world has been acting as a whole from Professor Hill's basis (some 5,000 years), its history has been one of progressive descent, generation

by generation, into deeper and darker misery—increasing moral, mental, and physical sickness, relieved only by temporary reversals of the current. The Dark Ages were bad; but in their whole duration a tenth of the concentrated destruction and despair of a year of the Great War was not seen—a war which will have been but the prologue to "the real thing," if the dreams of the modern military scientist are realized.

Modern medicine claims, and no doubt believes, that it has immensely bettered the health of the individual, whereas the opposite is the case, and increasing ill-health has been hidden behind an artificial and dreary prolongation of invalid life.

There seems little hope for this moral insanity other than in such a breakdown of physical civilization as will force upon dreaming minds that there is a real world outside their imaginings—a world in which causes produce effects, and not effects causes. The logic of sleep has no standing in waking life.

Ancient Wisdom and Modern Ignorance

In the modern viewpoint, as exemplified by Prof. Hill *et al,* the fact that ancient philosophy placed in order of importance the spiritual, moral, mental, and physical, is *prima facie* evidence of the ignorance of ancient philosophy. However, to certain acute minds the failure of civilization, its pretense and surface brilliance notwithstanding, has become so evident as to bring out a nascent modesty. Modern science failed completely to control leprosy; ancient Buddhism supplied the long-sought remedy in Chaulmoogra oil. China discovered the compass, paper, printing, glass, the seismograph, and many metal alloys, and in many ways anticipated modern medicine. (*Science,* Feb. 29, 1924.) *Science Progress* notes that the Greeks used iodine-bearing seaweed as a cure for goitre, with the remark that "this is an example of the fact that popular knowledge on medical treatment is sometimes far in advance of scientific knowledge."

Again, the so-called "myths" of humanity—its most weird religious conceptions—have behind them in disguise more of truth than all the speculations of material science. In the late Babylonian discoveries we find a high state of civilization—in fact the older the ruins now uncovered in various parts of the world, the higher the civilization indicated. But in Babylonian mythology we also find once more the universal "divine kings." No myth this, but history; history of those days while the race was pure enough to recognize and revere those Great Souls who are now forced to dwell in obscurity and seclusion. In those days the "divine right" was a reality, and no hypocritical, calculating pretense; for it was one with Karmic Law and the enlightened consent of the governed.

Enlightenment?

The New York *Times* Magazine for January 13, 1924, contains an article on Maya science by T. R. Ybarra, which should be carefully read and compared with *Isis Unveiled* on South American civilization. Is there any comparison between a "heathen" science which could build a clock to run for two thousand years without interruption, and a "christianity" whose emissaries could destroy that clock upon sight as "an instrument of the devil?" If so, let Catholics make it!

The time has now arrived when the ignorant and fanatic christian barbarism of a few hundred years ago is receiving its dues at the hands of disgusted posterity; but in the sight of true ethics, true morality, true brotherhood, is our present racial mind much better? Our present racial mind, for instance, which views without much concern the moral issue involved in the destruction of the Marquesans by our complicated vices, diseases, and traffic, but is really worried about the corresponding destruction and loss to "civilization" of their cultivated breadfruits! (*Science,* Jan. 18, 1924.)

THE BREATH OF CERBERUS

H. P. Blavatsky once wrote a pungent article: "Civilization, the Death of Art and Beauty." There is little argument on that point; the remaining question is whether we have gained anything by the sacrifice. Civilization has destroyed the ancient cultures, the old races, who retained, in however degraded form, something of the innate sense of the unity of man and nature, of life and consciousness within and behind the so-called inanimate; but we have distorted the "inanimate," denied life in nature, twisted its forces and objects out of semblance of divinity until our surroundings have become a grimy, soulless torture rack.

Beginning with the destruction of nature, the breath of civilization has withered peace, joy, leisure, and hope, perverted and syncopated the reasoning faculties, destroyed liberty in the name of law, and massed populations into maddening knots where the simplest of natural actions must needs infringe upon the comfort of others. Individuality, individual opportunity, freedom of movement, have vanished under our megalomania for rolling up gigantic masses of machinery, constructions, and populations; yet our constant cry is for bigger and better cities, bigger and better machinery, bigger and better slums; above all for bigger and better guns with which to wage bigger and better wars.

Megalomania without cause or reason; hysterical political and religious intolerance unknown since Alva, opposed to a violence and prevalence of crime unknown since Atlantis; political corruption surpassing that of the Roman Republic in its decline—can the man who has the perspective of millions of years, and some knowledge of our purpose here, feel himself elsewhere than in a ward of the insane?

SCIENCE AND HUMANITY

From the first there have not been lacking men who have seen through our preposterous claims to "betterment" of the lot of mankind through mechanical and material progress; but in the past they have been mostly of the sad and cynical philosophers, rather than men of science or affairs. However, more and more do we hear the note of "Quo Vadis?" in the intellectual world.

Sir George H. Knibbs remarks that "increase of power carries dangers which only fatuity ignores," and notes that our present powers of destruction are far beyond those of construction—a point which requires no argument at this date.

A prominent woman's magazine recently inquired the opinions of some half-dozen "authorities" as to the present direction of progress. With the exception of Mrs. Stratton-Porter, who fairly ranks as a queen of "pollyannas," all rendered opinions of varying gloomy shade, and even Mrs. Strat-

ton-Porter seems not so gladsome as of yore. From the exuberant, conceited spirit of yesteryear, we seem on the swing to a *Kama-Lokic* pessimism which may deaden effort and intensify by mental mass action the vague fear observable in so many regions.

The Inutility of Pessimism

This is not necessary; the pessimism which possesses the intellectuals is a product of the same force which brought into being our ill-directed and unthinking "progress." That force is desire under the dominion of ignorance. It is true, as H.P.B. said in 1888, that unless our ideas are changed, unless the ideal of Universal Brotherhood replaces the "right of might," this civilization will "go down in a sea of blood such as the world has never seen." In 1914 there was good reason to believe that this had come true; but we have survived—survived as a dismasted and leaking wreck, but still above the surface. There is thus another opportunity, and all that is needed is action in the right direction.

By what compass to steer? Many see the condition; few have a remedy; none an effective remedy. Sir George Knibbs, perhaps, approaches the solution as closely as any in stating that our national motives must be reversed. This is precisely the case; but what lever shall we employ? Water cannot run uphill, and this reversal of motive must begin with the individual and with individual education. We have had milleniums of a selfish and materialistic religion; hundreds of years of a selfish and materialistic science, teaching individual irresponsibility; and we have a school system teaching competition and a totally false view of life.

The only solution is a spiritual, responsible, and selfless education substituted for the past and present material, irresponsible, and selfish. A tree is known by its fruits. This having proven itself no fig, but an upas, it is high time it were cut down and the roots grubbed out. If our metaphors seem complicated, they but fit the situation. Theosophy is not only more scientific than science and more religious than any religion, but is the continuation of the selfless efforts of the Great Sacrificers through all the ages of Earth. Our range of vision embraces nothing beyond this; but why not at least lift our eyes as high as we can?

Reform in Reverse

Many attempts are made at reform; if it were not so, the world would be mad indeed. All honor to those who work for reform; but it can no longer be denied that most of their methods are fundamentally wrong, being based either on self-interest or upon materialistic conceptions of the end to be obtained. The cry most often heard is "*make* them be good!" The force idea ranges from the mental paranoia of the fundamentalists to the physical brutality of the Ku Klux Klan—not forgetting the chaotic, half-corrupt, half-tyrannical methods of the prohibition forces. Instead of *ethical education* we have the universal reign of the club.

Mr. Hearst, to instill patriotism, would bully educators into substituting prideful lies for unpleasant truths. Prohibition proponents would enlist half the population to prevent the other half choosing its own road to hell. Many religious interests, it is true, believe in education rather than in force; but an education in doctrines not only fallacious to every thinking man, but as vague

as sea fog; or else in definite dogma so brutally irrational, selfish and unjust, as to be seen through by every child.

Misconduct is not in general due to depravity, but to wrong mental bases of action. Our misery in mass is not due to the incorrigible viciousness of the few soulless, but is the sum total of the petty slippages and selfishnesses of the average citizen, who has been led by his training to think them necessary or legitimate. The average man would rather be decent, would rather practise the spirit of brotherhood. Unfortunately he is not given any basis which will allow him the strength to do so against the formidable obstacles which we place in his way, and sees no reason to do otherwise than the rest. Theosophy alone gives that reason, by study; and that basis, by practise.

MECHANICAL EDUCATION

There is a type of mind which is unable to think in terms of individuality, but only of such compound and mythical units as "the state," "the community," "the public," etc. This is especially prevalent among social workers, militarists, and public health officers. Sometimes, as in old Prussia, the fact is lost sight of that such groupings exist solely for the welfare of the units, and the welfare of all is sacrificed in behalf of an absolutely non-existent national deity masquerading under the name of that particular social group.

The teaching mind, formerly a chief offender, is on the way to reform. There is a growing tendency to give the child a chance to develop its own special talents; as Theosophy would say, to "work out its own karma." The new idea varies from the ill-balanced parental fondness which confuses individuality and personality and leads to an erratic selfishness, to the saner school of thought which tries scientifically to find and encourage the true mental bent. Recent researches by Columbia University, showing that the mental and nervous troubles of students arise from unsuitable studies, will help the movement of thought in the right direction, besides helping do away with the idea, prevalent among public health officers, that mental disabilities are due solely to physical conditions.

Anything which may tend to induce the student to *think*—an exercise rarely met with in academic circles—will be of assistance; and the more so if the thinking is done along individual lines. It must not be deduced that the best line of individual education is the line of least resistance. For it is necessary that all deficiencies be filled out, in this or other lives; and students are often seen to undertake uncongenial studies of their own initiative, with the best of results. But the choice must be *from within outward*. The ultimate aim of every individual is the good of the whole; but this aim was chosen by him consciously in past ages and must be achieved by him through self-induced and self-devised efforts. Others may interfere and delay, but no other can compel.

MENTALITIES

Prof. H. C. McComas of Princeton University enunciates some ideas worth while. He states that neither men nor women can be considered intellectually superior; they are merely different. In this he agrees with Theosophy, which teaches that neither men nor women are minds or bodies, but eternal spirits, without sex, which possess minds and bodies.

Prof. McComas further says that women vary less from the norm than do men. In this he again agrees with Theosophy, which teaches that women

represent the passive pole of nature: the female sex may be said to be the great "conservative party" of mankind. The most significant of Prof. McComas' ideas is as follows:

> It seems probable that psychology will be the next science to affect our philosophy of life. We shall no longer think of the universe in terms of last century's science. Rather we shall come to believe that the machinery of the universe functions as does the machinery of the brain. There is a consciousness in it.

As Theosophy has repeated over and over, the Universe is embodied consciousness. It only remains for Prof. McComas and others of like views to perceive that the consciousness in the human brain is nowise separate from, or different from, the consciousness within the machinery of the universe; and then to teach that fact to those of their colleagues who are yet unawakened from the nightmare of last century's science—and they are many.

Mathematics

There is a growing realization of, and concern over, the separative and incoherent tendency of the scientific world as a whole. One savant has compared scientists to a group of explorers who follow a stream upward, separating as they come to the various branches, and at last putting between themselves such mountains that sight of one another is lost. Since there is not only a great cry for synthesis, but many indications in every branch that truth is to be found only by synthesis, the condition outlined should be enough to show that travel is going in the wrong direction.

Most students of mathematics know that arithmetic, algebra, geometry, calculus and analytics are integral forms of one knowledge, and the *Scientific American* has called attention to this with a demand for synthetic teaching of mathematics.

The Theosophist knows that *science as a whole* can successfully undergo the same reform, if scientists in general can find the courage to reverse their methods and label as useless by-paths nine-tenths of the laborious cataloguing and observation which goes on today, without definite aim or method. What is needed is not more dry and dusty detail, but a serious and concerted effort to find the few fundamental principles and correlate them in a harmonious whole. The result would be theosophy—a dessicated theosophy without a great amount of soul—but the study of which would nevertheless lead closer to the truth than science will ever arrive on its present road.

Clogs

The impediment of science is two-fold—that it looks upon the last, lowest, and most impermanent product of nature, physical matter, as the only existence of basic importance; and that it relies solely upon the inductive method, which is absolutely unable to discover unknown truth. A discovery may be the result of the *effort* put into an inductive course of study, but it results in spite of the method pursued, rather than because of it. Many great scientists have recognized this point where induction ends and intuition bursts through *from the other side;* and for geniuses there is no argument on the point. Sir George Knibbs calls attention to the frequent coming of great discoveries by intuition; and unconsciously exposes one of the keys to the intuitional world in the statement that most great discoveries come to those seeking abstract truth without regard for material ends. Substitute impersonal altruism for abstract truth and we have the last and greatest key to true knowledge.

Intuition is that all-embracing Perception which includes Truth with itself. It irrupts, apparently spasmodically, but in reality by Karmic La into normal consciousness. Being a faculty of Soul, and all Souls being O it can be permanently developed only through realization of that Unity acco panied by action thereon. The basis of action of the modern world is t opposite of this. What wonder that we walk in ignorance and that our ste are dogged by disaster!

RACIAL BIGOTRY

We are hearing much lately anent the appalling deficiencies of Sou European immigrants as compared with the Northern. That most of the noi has proceeded from those of Northern descent, and that facts and figures ha been avoided has not conduced to acceptance of the talk on the part of t Theosophist, who instinctively resents both race prejudice and noise. It is ev dent that too much immigration would result in overcrowding and stultific tion of opportunity for the nation, in the same manner as the rush to the citi is squeezing happiness and opportunity from city life. But if we are compell to limit immigration, let us proceed on a basis of fact and reason and not by t methods of a literary Ku Klux.

The specific charges made by such publications as the *Saturday Eveni Post,* for instance, are that South Europeans do not assimilate; that they a radical and anarchic; that they abound in criminals and defectives; that th refuse to become citizens. Undoubtedly South Europeans do preponderate *legal* crime, and they do refuse to become citizens as compared with Norther ers. The rest is largely erroneous.

We raise the question whether passionate and impulsive murder, which the specialty of the South European, denotes as much moral turpitude as t cold-blooded and long-continued "big business" operations which remain safe within the law, while crushing hope and happiness from hundreds of thousan for long periods of time. We believe that it does not; and we raise the poi that violence itself, however restricted in the case of Northern immigrants, nearly, if not quite, as free among the *native born* population as it is amo Southern immigrants. And if South Europeans do not become citizens, in wh manner have we encouraged them to do so? Is the prospect we hold out them of living their lives under the dominion of a Nordic majority whi regards its own peculiar social, religious, and political views as divine inspired, and which tramples rough-shod over the quite as legitimate views the Southron, an *inducement?* The proponents of Nordicism should look themselves and to their tactics for the origin of the social difficulties whi they deplore.

Now comes the *Literary Digest* with reports of the first real attempt get at the facts; and those interested are referred to its issue for Feb. 23, 192 for proof of the bigotry and fallacies of many of the Nordic argumen advanced.

A little—a very little—application of the principles of Universal Brot erhood would solve all our problems in the time it takes to settle the argumen pre-requisite to beginning action along present lines of thinking. No real sol tion will ever be achieved along lines of prejudice and bigotry.